

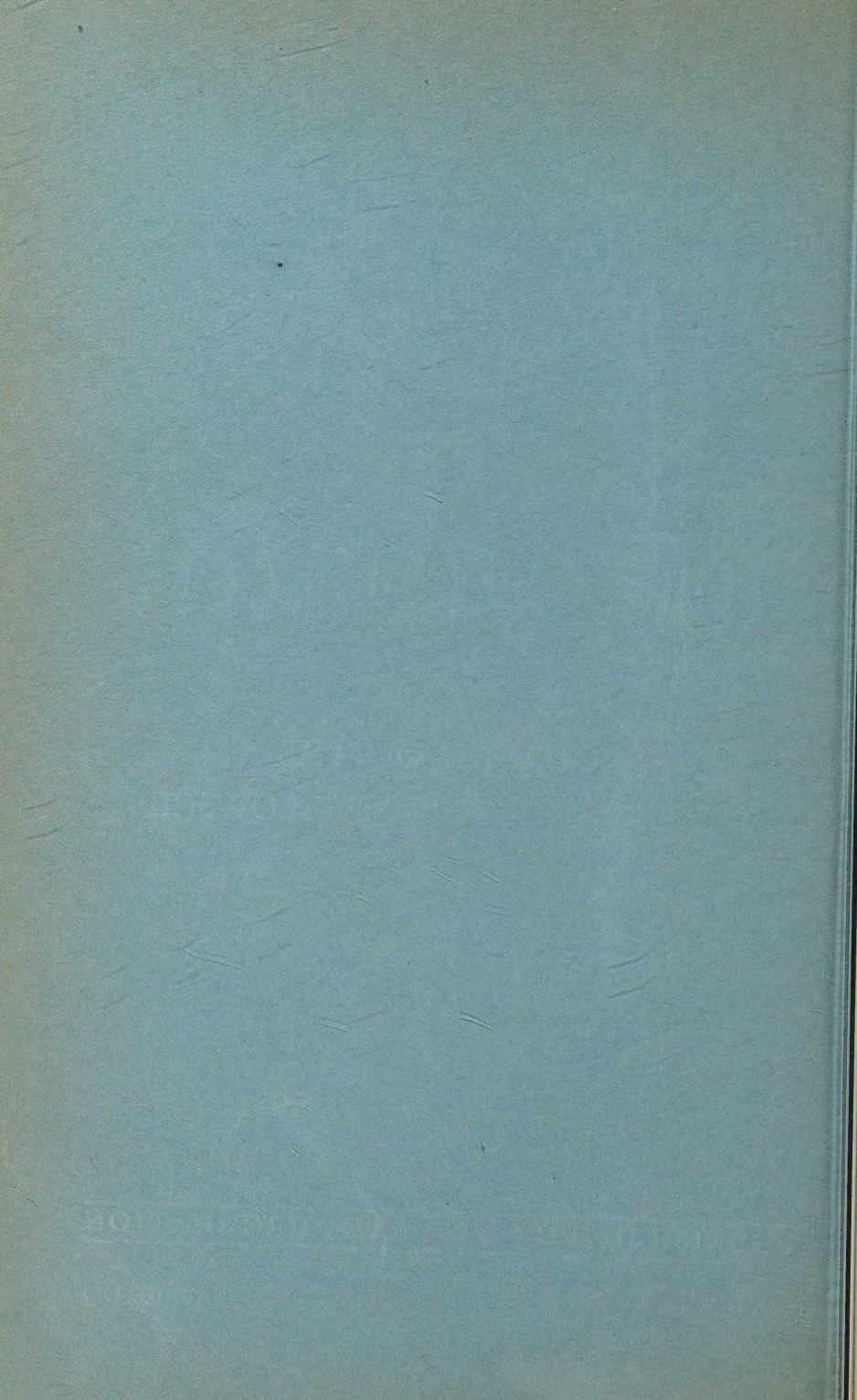


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The Fraternal

APRIL, 1950

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EDITORIAL

THE SECRETARY-DESIGNATE OF THE BAPTIST UNION

WE offer our warm congratulations and best wishes to the Rev. E. A. Payne on his nomination as the successor to Mr. Aubrey, who next year will close his long and distinguished service as Secretary of the Union. Reflection suggests that there was something almost inevitable in the new appointment. Certainly Mr. Payne has impressive qualifications for such high office. He is a recognised authority on Baptist History—an invaluable asset to a Secretary of the Union—and his “The Free Church Tradition in the Life of England” deservedly won wide recognition not only for its interest and scholarship but also for its candour. He can be relied upon to speak bluntly if occasion demands, as his speeches in the Baptist Union Council Chamber also bear witness. The Secretary-Designate represents the Baptist Union on the British Council of Churches and was present at the Amsterdam Conference. In addition he is one of the representatives of the Union in the conversations with Anglicans concerning the Archbishop of Canterbury’s Cambridge Sermon.

Mr. Payne has been intimately linked with the work of the Baptist Missionary Society, which he served as Young People’s Secretary, Editor, and, a year or two ago, as Chairman—a great distinction for a man in his forties.

As Secretary of Regent’s Park College, Oxford, as well as its Senior Tutor, he has had administrative experience. Under Mr. Aubrey’s leadership the activities of the Baptist Union have considerably expanded, and it is now a very big organisation. Mr. Payne will bring to its direction outstanding qualities as an administrator. It is an especial pleasure to add that he is deeply interested in the work of the Fellowship and serves on our General Committee.

The Secretary-Designate’s restrained platform style may possibly cause some to query whether to administrative capacity and ecclesiastical statesmanship he will add the bold and inspiring leadership for which the times call. Those who know Mr. Payne best have no doubts on that score. They confidently believe that the Denomination will not be long in realising that there is at its head a wise and courageous and resolute leader, and that as the years pass his authority and influence among our Baptist people will consistently grow.

In the last issue of *The Fraternal* we asked for the prayers of our readers for the Special Committee charged with making a nomination. We would now ask for their prayers for the Secretary-Designate, that in the coming months he may feel assured that God’s grace will be sufficient for all his needs.

ARTICLES ON BIBLICAL THEOLOGY

ARRANGED BY E. C. RUST

INTRODUCTION

THIS copy of *The Fraternal* is intended to be a contribution on Biblical Theology. In our own time nothing is more significant than the return to Biblical ways of thought in matters of doctrine, a movement largely overdue in many quarters and one which should bring new life to our Churches and our preaching. Our people are largely strangers to the Biblical pattern of thought and indeed to many of them large tracts of the Bible are a strange land. Yet we are a people of the Book. Our faith is grounded in it, and to it we must turn in times of stress and strain as a guide for our thinking. For us there can be no refuge in the authority of "Mother Church." We can rest only in the authority of the Word of God wrought out in history, recorded in Holy Writ and testified to by the Spirit in our hearts.

We are looking for revival, but revivals require a theology. There can be no great and saving preaching without a sure grasp of the fundamentals of the Biblical faith. We need to educate ourselves and our people in the Word if we would move the world. More than ever is this imperative when our witness is matched by another faith, fanatical and dogmatic, a faith based on a book, Marx's "Capital," and producing a crusading spirit. If we would meet this rampant materialism and atheism it must be with the weapons of the spirit. Here sentimentality will carry no weight. What we need is burning conviction and a reasoned Gospel, grounded in the authority of God's mighty acts as revealed in promise by the prophets and testified to by the Apostles.

These essays are an attempt to deal with some of the themes. Beginning with Creation as an act of Grace, we pass to the disclosure of the Divine Righteousness in Christ, to the nature of Personal Religion in which the grace of God is disclosed to the individual soul, then to the Covenant Conception as the ground of a doctrine of the Church, and so out to the wider social context in which our life is set. The last essay ends fittingly by dealing with the Last Things. What began and continues in grace must end in the triumph of the Sovereign God.

E. C. RUST.

THE BIBLICAL DOCTRINE OF CREATION

THE Bible sets the story of our salvation within the framework of our creation, seeing in both alike an act of grace. In our days there has been a tendency to minimise this emphasis on grace and to regard both creation as a necessary act of the divine nature and the created order as necessary to God. Liberal theology, under the influence of the Hegelian dialectic, has only too often weakened our understanding of the absoluteness of creation and of the grace in which we stand, even as fallen men.

It is not the purpose of this essay to discuss the primitive myths of creation found among the neighbours of Israel and their relation to Hebrew thought. It will suffice to draw out in distinction the characteristic notes of the Biblical creation sagas. Both these stories—the earlier of Gen. ii, 4ff and the later of Gen. i—retain the idea of a pre-existent chaos which God uses. In the early story it is the desert and in the later it is a formless void—the *tohu wabohu*. Thus there is a dualistic tendency, but this in no way impairs the absoluteness of the divine creation. There is no suggestion that God is limited by this chaos. In Gen. i he is the transcendent God who calls the world into being by His Word. Least of all can there be any possible pantheistic solution. The pagan myths are all pantheistic and naturalistic. In the Babylonian story the deity appears out of the watery abyss, and it is the slain body of the mother goddess which constitutes the heavens and the earth. Because in these myths the gods originate out of the chaos, they bear the stamps of its characteristics. Their world creator is at best only a demi-urge who has no final control over the organised world and cannot determine for man his destiny. In the Bible stories, however, there can be no secret identity between God and His world. God stands uniquely over against the world He has created. The world and all living things emerge at the divine fiat, and God is a transcendent deity who creates man in his own image. Even though the doctrine of *creatio ex nihilo* does not emerge until the intracanonical period, and is found first in 2 Maccabees, it is already implicit in the doctrine of creation taught throughout the Old Testament. God is absolute Creator.

The usage of the verb *bara'* supports this viewpoint. It occurs in Genesis i and in Second Isaiah with especial frequency, and is used always in the Biblical text only with God as its subject. It is thus stamped with a peculiar significance. It describes the divine act of creation alone. It further implies frequently the idea of novelty—something new is brought forth or else something extraordinary (of. Exod. xxxiv, 10; Isa. xlviii, 7; Jer. xxxi, 22; Ps. li, 12). Skinner suggests that probably the verb implies effortless production such as by the divine word or volition, and the parallelism of the story of Gen. i supports this. Finally, the accusative of the verb is always the product and never the material.

This places the emphasis where it should be—on God and on what He creates, and not on the chaos He employs. It holds still more with our Christian doctrine of the *creatio ex nihilo*. The exclusive application of this verb to God is significant. We make a mistake when we speak of man as a creator. Man cannot create as God creates. Creation is something that is distinctive of God. Man can fashion and shape what already is. God alone can call into being out of nothing, and even the distinctive use of *bara'* with the idea of pre-existent chaos carries this thought in it as a seed. All our analogies for creation must fail.

Second Isaiah has a distinctive doctrine of God as Creator. For this prophet God discloses Himself as absolute Lord of Nature, the creator of the ends of the earth.¹ He creates by His Word. The world stands up at the divine fiat and God lays the foundations of the earth and spreads the heavens.² He forms the light and creates darkness. He creates both peace and evil.³ But far more significant is the way in which the prophet links up the divine salvation with the creative power of God. For the return of His people from exile, God will recreate the wilderness and level the hills.⁴ All the powers of nature are at His command for the sea is dried up at His rebuke and the rivers become a wilderness.⁵ He shows Himself to be absolute Creator in the redemption He works for His people. Faith in God the Creator springs out of faith in God the Redeemer.

In the New Testament writings the same emphasis is found. The absoluteness of creation is now explicit. In Romans St. Paul declares, when considering the birth of Isaac, that God called the things that do not exist into being.⁶ In 2 Corinthians God is designated as He who said: "Light shall shine out of darkness," an obvious reference to the creative fiat.⁷ Side by side with these we may set the declaration of the author of Hebrews that by faith we understand the fashioning of the world by the Word of God and so the making of the visible out of the invisible.⁸ This curious association of the divine fiat with the making of the visible out of the invisible has an interesting parallel in Slavonic Enoch⁹ which indicates its meaning to be *creatio ex nihilo*. Davidson's interpretation is that the invisible really means the divine word. He writes: "If what is seen or the visible had been perceived or understood as arising out of the things that appear, other visible matter, there would have been no faith; it is the perception of the invisible cause, the word of God, producing the visible effect that makes the act of faith." The Seer of the Apocalypse follows the rest in his emphasis on God as Creator. It is He who created the heaven, the earth, and the sea and all things that are in them.¹⁰ The seer can ascribe glory and honour and power to Him who sits upon the

1 Isa. xl, 28.

2 Isa. xlviii, 13.

3 Isa. xlv, 7.

4 Isa. xl, 18 f.; xlii, 14 ff.; xliii, 19 f.

5 Isa. xlv, 27; I, 23.

6 Rom. iv, 17.

7 2 Cor. iv, 6.

8 Heb. xi, 3.

9 Slavonic Enoch, xxiv, 2.

10 Rev. x, 6.

throne because He has created all things, because *they were and were created by His will*.¹ The order of the last phrase carries us back behind the creative act to the divine intention in which the universe was already potential. The "were" looks back to the eternal past and the "were created" to the actual genesis of the natural order. Behind Paul and the Apostles stand the teaching of our Lord Himself and the preaching of the Primitive Community, which lifts up its praise to God who has made the heaven and the earth and the sea and all that in them is.

It is here that we come to the characteristic New Testament thought—the centrality of Christ, even in the creative act. John, Paul, the author of Hebrews,² all alike affirm that the world came into being through Him. We find the same emphasis as in Second Isaiah. It is God the Redeemer who discloses Himself as the Creator. It is when we find God as Saviour that we see His creative hand in all things. Once faith can declare of Christ, "My Lord and my God," it is inevitable that He should be associated with creation. He who originates the new creation by His redeeming power must also have originated the old creation. Nothing can happen without God and therefore nothing can happen without Christ in whom God has worked to reconcile the world to Himself. The apostolic testimony to the creation through Christ is no cosmological speculation but an affirmation of faith. Here we have no attempt to provide a mediating being between a transcendent God and a material world, but the declaration that the historical Figure, through whom salvation has come, is the very centre of the cosmos.

Is not this always the true order of our thinking? We do not know God the Creator until we know Him as Redeemer. All our arguments about the First Cause and about Design do not convince us about His existence nor disclose His essence. They may help to break down some barriers in our thought. But only when saving faith has opened our eyes and illuminated our mind, do we know the living God who creates as well as redeems. Then, and then only, heaven above seems softer blue, earth beneath seems richer green, and hues appear which Christless eyes have never seen.

Yet more follows out of this affirmation of the creative work of Christ. For one thing, the Son is the analogy within the Triune Being of God of the created order. God the Father wills to be not alone, because He is love, but eternally to beget the Son as the object of His love, the Word with whom He may hold converse. Now in the mutual love of Father and Son within the Holy Spirit there is perfection and bliss. The Bible carries no suggestion of divine insufficiency. God is Absolute Creator and the sole reason for creation is His eternal decision of love. The Triune God

¹ Rev. iv, 11. ² Vide John i; 1 Cor. viii, 6; Rom. xi, 36; Col. i, 15 ff.; Heb. i, 2, 3; etc.

needs no other external to Himself, but as a sheer act of grace He wills that a world of created beings shall share in that bliss which is His in the Son. Therefore in the Son the divine intention mirrors from all eternity a created realm, and at the creative word that order springs into being. The world exists in and through the Son, in and through the Father's love for the Son.

In the second place, it is not the Eternal Son but the Man Christ Jesus who stands before the eternal eyes. That is why St. Paul can declare that Jesus Christ was before all things. For the eternal decision to create the world was, in the divine foreknowledge, also an eternal decision to redeem the world. In the eyes of the Father it was the Word made flesh through whom the world was created. God loved us in Him before the world was, and already in Him, in the divine foreknowledge and through the divine love, the redemption of the world was planned. Before the eternal eyes there stands the Messiah Jesus, in whom the world is intended and loved from all eternity, by whom it shall be redeemed, and through whom in the pursuance of the divine purpose of love it was created.

In the third place, the work of Creation must not be divided between the three Persons of the Trinity as if they were not one God but three. There is no direct association of the name Father with the title Creator in the New Testament writings apart from association with the Son, nor is the Son associated with creating apart from the thought of the Father, implicit and explicit. The Father is the source and the Son the instrument. All things proceed from the Father and through the Son (1 Cor. viii, 6). When in Rom. xi, 36 Paul applies all the propositions to God, it is of God and not of the Father or the Son that he speaks, so that, as Sanday and Headlam comment, "it is the relation of the Godhead as a whole to the universe and created things."

In the fourth place, the work of Creation is clearly set forth throughout the Bible as an act of grace. Nowhere is it implied that God lacks anything that frail men can get. He who is *agapé* has no need of anything made with men's hands, and yet wills that men shall be created to share in His life. The Word of Creation is a sheer act of grace. The Word that sustains men in their rebellion is still more an act of grace. The Word whereby they are redeemed is grace that superabounds. Were it not for grace this world would not be, and we know that grace and favour in the giving of the Son that we might be redeemed. Here is a note we need to strike not only at harvest tide, but throughout the year. Every moment of every hour of every day, we and all men live by the favour of a God of love. Whither indeed shall we flee from His Spirit? We cannot flee. He calls us into being and holds us in existence above the abyss of non-being by sheer grace. We rebel but He is absolute Lord. He sustains and judges us and behind it all is a grace that gives salvation and new life. It is this

that makes our sin more real and more terrible. It is this that makes our salvation more wonderful still. It is this that makes us sure that even the end of the world is not in the hands of Stalin and the atom bomb or of any earthly power but in the hands of the Son of Man who shall come on the clouds of heaven.

E. C. RUST.

THE BIBLICAL DOCTRINE OF RIGHTEOUSNESS

IN his maturest writing Paul defines the gospel in terms of the righteousness of God. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth . . . for therein is the *righteousness of God* revealed from faith to faith" (Rom. i, 16 f.). How vital was this concept of the righteousness of God to the apostle is shown by the place it holds in his most doctrinal writing (Romans) and his most polemic (Galatians). How central it is to evangelical truth is manifest when we remember that the Reformation was born of Luther's rediscovery of its true meaning, and that Wesley expressly termed it *articulus stantis vel cadentis ecclesiae* (Sermon XX).

Wesley was right. The Church does stand or fall by her understanding of God's righteousness. If she fails to understand its saving significance she fails to be Christian. If a man seeks salvation in anything but the righteousness of God—whether in his own righteousness or repentance or mystic experience, or in the ineffable working of infallible sacraments—he has already lost it. If we ministers of the Word lead men to expect salvation from any other source than the righteousness of God revealed in Christ to receptive faith we betray our commission.

What then are we to understand by the righteousness of God? The answer is writ large in Scripture if we see it as a whole, both Old Testament and New.

Let us look first at the Old. The God who there meets us is a Being not only of supreme might and majesty but of sublime right and integrity. Throughout, He is a God of righteousness. The psalmist sums it up in the words, "The Lord is righteous in all His ways, and holy in all His works" (Ps. cxlv, 17). This righteousness is no mere static attribute of impersonal being, but the dynamic will of a personal God. It is eternally anchored in God's nature and endlessly active in His deeds. As the "overflow of love which faithfully keeps covenant" (Eichrodt) it governs all His dealings with the world. It is at once the expression of His nature and a gift bestowed on man.

As the expression of His nature it manifests itself in requirement, retribution and redemption.

The requirement issues as command—not the arbitrary fiat of a despotic tyrant, but the reasonable behest of a loving father. The divine imperatives roll like thunder through the whole of Scripture. "And the Lord commanded Adam, saying . . ."

"Now the Lord had said unto Abram, Get thee out of thy country . . ." "Let judgment roll down as waters, and righteousness as a mighty stream . . ." "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Gracious as the dew yet unbending as granite.

And because the divine command is the expression of immutable righteousness, it is armed with sanctions. "Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God . . . and a curse if ye will not obey the commandments of the Lord your God" (Deut. xi, 26 ff.). Obedience retains God's favour; disobedience evokes His wrath. And this wrath, far from having "something impersonal . . . from the beginning" about it (Dodd, Romans), is the personal outburst of outraged love. "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" (Is. xiii, 13). "I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it" (Ezek. v, 15). It is hard to find anything impersonal about that! Eichrodt is surely nearer the mark in regarding the impersonal view of divine wrath as a philosophical construction utterly alien to Old Testament religion (Theol. d. A.T. I Teil, p. 136). Divine wrath is the inevitable answer of righteous love to the sin which spurns it. It can do none other than issue in judgment and condemnation. "Therefore, thus saith the Lord of hosts: *Because ye have not heard my words, Behold, I will take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land . . . and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations*" (Jer. xxv, 9). Such statements could be endlessly multiplied. They prove that there is an element of judgment, a forensic element, at the very heart of God's righteousness. All attempts to exclude it, such as those of Diestel and Ritschl followed by a host of moderns, by the simple equation of righteousness with love, can succeed only by ignoring half the Old Testament. Whatever else God's righteousness may be, it certainly is *justitia distributiva*, the penal retribution of a righteous God.

But it is not only that. It is equally redemptive—*justitia saluifera*, as Cremer called it. It goes forth in grace as well as judgment, in forgiveness as well as retribution. "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Is. lxi, 10). "The Lord executeth righteousness and judgment for all that are oppressed. . . . He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him" (Ps. ciii, 6 ff.).

There is thus a dialectic in God's righteousness. It is at once retributive and redemptive. And if it was disastrous for

modern Protestantism to neglect the former, it was still more disastrous for Roman Catholicism to neglect the latter. For thereby the evangelical notes of the Gospel were stilled, and Christianity too often reduced to human striving.

In the Old Testament such one-sided perversions are absent. The dialectic of retribution and redemption is maintained. It is present in the Pentateuch. It dominates the prophets. We may take Hosea as illustrative. Judgment descends because of sin—"The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water" (Hos. v, 10). Yet mercy abides because of grace—"I will betroth thee unto me for ever; yea, I will betroth thee unto me in *righteousness*, and in judgment, and in loving kindness, and in mercies" (Hos. ii, 19). Isaiah displays the same tension of judgment and mercy. Within a single chapter we read, "Ah, sinful nation, a people laden with iniquity . . . when ye spread forth your hands, I will hide mine eyes from you. . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow" (Is. i). In Jeremiah, the tension is present, but mercy begins to predominate. In the latter part of the book of Isaiah the note of salvation becomes all-prevailing, and righteousness and salvation are used synonymously in the fervour of Hebrew poetry—"My salvation is near to come, and my righteousness to be revealed" (Is. lvi, 1). Righteousness now becomes a gift—God's free salvation bestowed on sinful man. But this gift can be made only because in the midst of these chapters stands the Servant of the Lord who in the agony of vicarious suffering resolves the tension of judgment and mercy. It is in virtue of His atoning work that the prophet can now proclaim a message of free redemption—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk *without money and without price* (Is. lv, 1 ff.). So the righteousness of God becomes His great salvation, rich and free. It remains for ever the righteousness of God, but is conferred as a gift on His people. "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Is. liv, 17). Jeremiah likewise sums it up in his pregnant phrase, "the Lord our righteousness" (Jer. xxiii, 6; xxxiii, 16).

This gift of conferred righteousness bears a double aspect. It is both forgiveness and renewal. As forgiveness it is a forensic act in which God removes His people's guilt. As renewal it is a dynamic act in which He restores His people's life. Jeremiah joins both together in his sublime prophecy of the new covenant—"I will forgive their iniquity . . . I will put my law in their inward parts, and write it in their hearts." "Deuteroisaiah" similarly unites them—"In my favour have I had mercy upon thee . . . thy people shall all be righteous" (Is. lx),

How the new covenant of forgiveness and renewal shall come is not disclosed by Jeremiah. It is however clearly indicated by Deuteroisaiah in the figure of the suffering Servant. In the Servant God executes both judgment and mercy. He rebukes His people's sin and redeems their souls—but only at the cost of the vicarious suffering of His righteous Servant. The iniquity of all is laid on Him, and, bearing the sins of many, he is smitten of God and afflicted. Unmerited retribution falls on him, and unmerited redemption on the people. With His stripes they are healed. And so the many are justified by the suffering of the One (Is. liii, 11).

Thus we see the choicest spirits of the Old Testament standing with outstretched hands to embrace the justifying grace of the New. Between them, theologically, there is but a step. Chronologically, an abyss. For between the prophetic evangel of the Old Testament and the apostolic evangel of the New lies the night of Judaism, when, as later in Roman Catholicism, the redemptive aspect of God's righteousness was so overshadowed by the retributive that men lost the redeeming Saviour in the rebuking Judge. Having no longer any God to justify them in redeeming love, they set about justifying themselves by meritorious works. So emerges the Pharisee who with overweening pride can thank God that he is not as other men, and go down to his house justified in his own eyes—but not in God's (Luke xviii, 10-14). He knows no outstretched hand of grace—"the Lord our righteousness"—but only the moral striving of a self-made man—"myself my righteousness."

It was into this world of self-righteous pride that Jesus came. He was as alien to it as it was to Him. The God of the Pharisees who with impartial justice rewarded the righteous and rejected the sinners had little in common with His own God and Father who with imperial grace caused His sun to shine on the evil and on the good. And the Pharisees who declined to eat with publicans and sinners had little in common with the One who sought out sinners, and who, when challenged, replied that He came to call not the righteous but sinners to repentance (Matt. ix, 13). He was the Son of man seeking the lost (Matt. xviii, 11). He was the Shepherd laying down His life for the sheep (John x, 11), the Servant (Deuteroisaiah!) giving His life a ransom for many (Mark x, 45). All the gospels present Him as One who in word and deed proclaimed Himself the suffering Servant, the shepherd King, by whose stripes many are healed. He is the Righteousness of God incarnate—the Lord our Righteousness no longer in prediction but now in action.

This is what Paul saw and unsurpassingly expressed. From the night of legalistic moralism he had emerged into the radiant dawn of evangelical trust. In his conversion the veil which legalism had drawn over the evangelical truths of the Old Testament was rent asunder and he saw the great redemptive promises fulfilled in Christ. No wonder he was blinded by excess of light. But the

blindness passed, the light remained. He recognised that his anxious efforts to achieve by deeds of law the perfect righteousness had been futile striving after the wind. How impossible and how unnecessary all had been! Impossible because such attempt was vain. Unnecessary, because all that he desired had already been conferred—in Christ. "But now, quite apart from the law, the righteousness of God has appeared—that righteousness which was proclaimed by the law and the prophets—and is given to all who believe in Christ" (Rom. iii, 21 f.). Henceforth, forsaking all efforts to achieve righteousness in his own strength, he is content "to be found in Him, not having mine own righteousness, which is of the law, but that which is through faith in Christ (Phil. iii, 9).

When closely examined, Paul's concept of the divine righteousness bears striking resemblance to Old Testament ideas. Indeed, one may say that, overleaping the centuries of Judaistic legalism, he has seized the central message of the Scriptures and found it gloriously fulfilled in Christ. Like the inspired writers of old he finds God manifesting His righteousness in requirement, retribution and redemption. In requirement, because as King He must proclaim His righteous will to creatures made in His image (Rom. vii, 12). In retribution, because as Judge He must assert His abhorrence of sin (Rom. i, 18; iii, 7). In redemption, because as Saviour He delights to dispense His grace (Rom. v, 2).

Paul thus preserves inviolate the dialectic of judgment and grace, retribution and redemption. In the divine righteousness there is no grace without judgment, no judgment without grace. And, as in Deutero-Isaiah, the tension is resolved only in vicarious suffering in which the judgment due to the sinner falls on the Righteous One, and the goodwill due to Him is bestowed on the sinner. "He hath made Him who knew no sin to be sin for us, so that we might become the righteousness of God in Him" (2 Cor. v, 21). What does this mean? It cannot possibly signify that God literally made Jesus into a sinner, causing Him to act contrary to the divine purpose, for that would negate Paul's whole idea of Jesus. And it would make of his argument the purest nonsense, for it is inconceivable how the creation of one more sinner could make the other sinners righteous. No, it can only mean that God *treats* Jesus as a sinner in order that He may treat us as righteous. In other words, Christ bears the consequences of our sin so that we may share the benefits of His righteousness. For to St. Paul, the term sin is inextricably bound up with the wrath (Rom. i, 18), the curse (Gal. iii, 10) and death (Rom. v, 12). These are the consequences which Christ bore in His body on the tree (Gal. iii, 13). So that it is no fevered fantasy but sober exegesis when Calvin says, "He endured the death which is inflicted on the wicked by an angry God" and "bore in His soul the tortures of condemned and ruined man" (Inst. II, xvi, 10).

His sufferings absorb the wrath, negate the curse (Gal. iii, 13) and vanquish death (Rom. v, 12-21). He thus offers the perfect

propitiation for our sins which both expiates the sin and (*pace* Dodd!) averts the wrath. The debt has been paid, so the sins are remitted. So we are justified (Rom. iii, 24) and adopted into the family of God (Gal. iv, 4 ff.).

And as on Him our sins were laid, so now on us His righteousness rests—"that we might become the righteousness of God in Him."

Jesu, Thy blood and righteousness,
My beauty are, my glorious dress:
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

So is accomplished that "*fröhlicher Wechsel*," that happy exchange, in which Luther exulted: "*Tu domine Iesu, es justitia mea, ego autem sum peccatum tuum; tu assumisti meum et dedisti mihi tuum*—Thou, Lord Jesus, art my righteousness, as I am Thy sin; Thou hast assumed mine, and given me thine."

If we ask *how* we receive this righteousness of Christ, Paul's answer is—"By faith." That is, just by trusting Christ to give it us. Is that not how we receive any gift? Faith is no more than standing receptively to be clothed with Christ's righteousness. That is why Luther so strongly emphasised its passive character. That is why Paul could speak interchangeably of "the righteousness of God" and "the righteousness of faith." The one is God's clothing us in the garments of righteousness; the other is our standing to be clothed. The one is divine donation; the other human. Each is needful to the other and both reception to salvation. *Sine gratia nulla salus; sine fide nulla salus*. So to Paul, as to Jesus, the one thing needful to enter the Kingdom is the humble receptiveness (as Bultmann and H. D. Wendland have convincingly shown) of a little child (Matt. xviii, 3; Rom. i, 17 and v, 1, etc.).

This righteousness which is ours by grace and faith has its dialectic. It is both imputed and imparted. In forgiveness and justification imputed; in renewal imparted.

This concept of imputed righteousness has never failed to evoke dissent. The Quaker, Robert Barclay, curtly dismissed it with the dictum: "imputed righteousness—imputed nonsense." Even Vincent Taylor, who has contributed so much to our understanding of the atonement, thinks it smacks of a "fictitious estimate," and is of negligible significance for Paul's central doctrine ("Forgiveness and Reconciliation," pp. 47 f.). To these and other attempts to exclude it, the only reply in view of the fact that Paul devotes two whole chapters (Rom. iv and v) to its exposition is that of John Wesley: "St. Paul affirms this over and over; therefore I affirm it too" (Sermon XX). Rightly understood, there is nothing fictitious about it. For we must remember two things often overlooked. First, as Heidland has demonstrated, when the Bible speaks of imputation it sees all

things as under the eye of God, so that each is truly worth what it is worth *to Him*, and not to some hypothetical neutral observer. Secondly, that, as already indicated, the price of our sin has already been paid by Christ, so that *in fact*, not in fiction, there is nothing remaining to be paid by us. The retributive aspect of God's righteousness has already been exhausted in the cross, so that there remains but the redemptive to be appropriated by us. God thus, as Paul emphasises (Rom. iii, 26), is perfectly righteous even in His justification of the ungodly.

Christ's righteousness, however, is not only imputed. It is also imparted. It forms the basis not only of our *Gerechtsprechung* (acquittal, forgiveness) but also of our *Gerechtmachung* (renewal). And Paul, having established in Rom. iii-v, that Christ's righteousness is imputed to us, goes on to describe in the following three chapters how it is imparted to us. As our pride is shattered by the cross (Rom. iii, 27; Gal. vi, 14), as Christ dwells within (Gal. ii, 20), as His Spirit takes possession of our wills (Rom. viii), we become the servants of righteousness (Rom. vi). Christ's righteousness is woven into the texture of our life, and we are transferred by the renewing of our mind (Rom. xii, 2) to know and do the will of God.

Yet this imparted righteousness has its own dialectic. We have it as a real possession, but not yet completely, for we still need to grow (Phil. iii, 13 f.). Christ reigns within, yet sin still encumbers our feet and clogs His footsteps. Were we to live completely in faith our every thought and act would bear the impress of His righteousness. But we so easily fall (1 Cor. x, 12) and so often find ourselves, in Luther's phrase, *simul justus simul peccator*. Though already within the city of God, we still move on to that more perfect land, that more glorious righteousness above when Christ "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue *all things* unto Himself" (Phil. iii, 20 f.).

And so the righteousness of God becomes the righteousness of faith and opens out into the righteousness of hope.

A. B. CRABTREE.

THE BIBLICAL CONCEPTION OF PERSONAL RELIGION

"THE world calls personality the individualism of people who make themselves prominent (e.g., get their photographs in the newspaper). This is not personality at all, rather it is a movement in the reverse direction. Personality . . . takes one beyond time and beyond the limits of the individual and that is what is meant by saying that personality is in the end transcended by the Absolute or God, and that there is only one, complete, Personality." (Wm. Brown, "Mind and Personality," p. 303.)

Biblical religion is personal, because it teaches that the transcendent God is personal. He is a God who communicates

Himself, the God of mighty acts who calls, redeems, and shepherds His people. Such is the emphasis of personal religion in the Old Testament. It does not centre in the personality of man; indeed individual personality had scarcely emerged in early Israel, which was at the more primitive stage of racial solidarity. Yet in contrast to surrounding nations who thought of their deities as totems or common ancestors from which they were somehow physically descended, Israel's relationship to Yahweh was of a more personal character. God had adopted Israel to be His people, His Son. He was not a projection of group life, but stood outside the community until He came into relationship with it as an act of deliberate choice on His side; He adopted Israel to be His people, and Israel agreed to certain obligations and privileges, embodied in the Covenant. But as Dewey and Tufts ("Ethics," p. 95) observe, "To conceive of the relation between God and people as due to voluntary choice is to introduce a powerful agency towards making morality conscious . . . the change from status to contract is thus in Israel's religion fruitful with many moral results."

The recurring theme of the prophets is the failure of Israel to observe its side of the covenant. The implications of this are most fully apparent in the prophet Jeremiah. Like his predecessors he regards sin as fundamentally rebellion against the sovereignty of God, the denials of Yahweh's kingship, infidelity to the Divine Lover. Social injustice, be it in the form of oppression, dishonest commerce, lying, deceit, murder, or unwise political alliances, is condemned as the expression of a deeper sin, the rejection of God. Sin is not merely man's inhumanity to man or social or political maladjustment, it is a personal offence against God.

Amos and Micah had to be led to differentiate between the sinners and the righteous in the nation—the oppressed and the oppressor. Isaiah had despaired of repentance on a national scale, and looked for the response of the remnant. Jeremiah, however, like Hosea, clung at first to the thought of Israel as a corporate personality capable of collective response to the call of God for repentance (chapter iii). In the Deuteronomic reform inspired by the legislative action of King Josiah, an attempt was made to express corporate repentance. The movement embodied in legislative form many of the humanitarian ideals of the eighth century prophets: it marked an advance in the definition of the rights of man as an individual. But its main purpose was to establish a "Holy People" on the basis of a purified and centralised worship, and the reaffirmation of the covenant. Whatever his first reactions, which may well have been optimistic, Jeremiah was led to see the utter inadequacy of such a collective call to repentance. The centralisation of worship, and its mass expression in a renewed emphasis on the sacrificial system, tended to obscure the need for radical repentance. Jeremiah was thus led to see clearly that sin, for all its corporate manifestations, must be traced to the

perverted individual will. It is stubbornness of heart. In contrast to reliance on incorporation in a reformed community Jeremiah appeals for a more radical reformation: "Circumcise . . . the foreskins of your heart." The appeal here is to the nation as a corporate personality, but a more individualistic note is sounded in: "Cursed is the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord. . . . The heart is deceitful above all things and it is desperately sick. Who can know it? I the Lord search the heart, I try the reins even to give *every man* according to his ways, according to the fruit of his doings" (xvii, 5, 9, 10). Although their forefathers have done evil, punishment is not for the sins of a previous generation. "Ye have done evil more than your fathers for behold ye walk every one after the stubbornness of his evil heart" (xvi, 12). Jeremiah looks forward to the time when the responsibility of the individual for his own sin will be recognised. "In those days they shall say no more 'The fathers have eaten sour grapes and the children's teeth are set on edge': but everyone shall die for his own iniquity" (xxxi, 29-30). This will be in the new age, under the New Covenant. Yet "in his judgment of the present he does not seem to isolate the individual from his social environment. He still views Israel as an organism, but an organism every member of which is contaminated by the sin which pervades the national life. It was the great perplexity of his work to know that sin is rooted in the individual soul and yet as a prophet to have no message except to the nation. . . . Jeremiah stops short of a doctrine of human depravity which holds that evil is man's first nature. But in that slavery of habit which we call second nature and in the nexus of habits which form a realm of sin around the individual life, he recognised a tremendous power of evil which neither the will of the sinful individual nor the corporate action of the state was able to break" (Skinner, "Prophecy and Religion," pp. 152-3).

A far greater factor in Jeremiah's discovery of personal religion was his sense of loneliness and personal suffering. When morality is purely at the group level, the problem of the suffering of the innocent does not arise. People accept the fact that the sins of the fathers are visited on the children, and that members of the group suffer as members one of another, without questioning the justice of the way misfortune may be distributed so unequally amongst individual members of the group. As morality became more conscious and the moral responsibility of the individual more pronounced, people ask: Why should the exiles suffer for the sins of previous generations? Why should the righteous and repentant individual suffer for the sins of the guilty community? Jeremiah felt this problem acutely in his own experience. By virtue of his call to the prophetic office, a deeply personal experience, he became isolated from the community. He could not identify himself with the shallow complacency of the people, and they failed to offer any response to the grave utterances of his preaching.

So with poignancy he records: "I sat not in the assembly of them that make merry, nor rejoiced: I sat alone because of thy hand" (xv, 17). This experience led him to a deeper discovery of the inwardness of true religion. "First of all men, as far as we know, Jeremiah lived alone with God, the world shut out, and he is in a real sense the father of all individualism in religion, the founder of personal faith" (Oesterley and Robinson, "Hebrew Religion," p. 220).

But personal faith is more than individualism in religion, though the former must include the latter. Jeremiah came to combine the discoveries of the intimacies of his private relationship with God, with the essential values of corporate life, in the idea of the New Covenant, which, made with the nation, was to be a law written on the hearts of individuals (xxxiii, 31-34). What Jeremiah had discovered in the intimacy of his own soul would become the normal experience of all. This thought, whether he fully realised it or not, was inevitably to lead to the breaking up of a national religion indissolubly connected with particular outward forms of the cultus, and its replacement by a personal religion based on the response of the individual soul to the grace of God as an essential stepping stone to a fuller fulfilment of personality in a true community, in the fellowship of the Church, the Body of Christ. Jeremiah paved the way for a religion which could survive the dissolution of the nation and its sacrificial institutions. But he pointed further to the New Israel, whose head is Christ, and in which race has no claim to privilege, but in which personality finds its highest fulfilment both individually and socially "In Christ."

NORMAN S. MOON.

THE BIBLICAL DOCTRINE OF CHURCH AND COVENANT

MUCH has been written recently concerning "Covenant," and *The Fraternal* has not been without its contributions to the theme. It has long been recognised that Covenant is the heart and soul of Biblical religion, a fact to which one can hardly be blind when the very titles Old Testament and New Testament are rendered Old and New Covenants. What does not, however, appear to have received the consideration it deserves is the relation between Covenant and Church. Covenant may well be a key to the Doctrine of the Church.

In many of our churches it is still the practice to admit to membership by the reciting or the signing of the church covenant. Indeed, the local church traces its descent back to a group of believers who covenanted together to walk before the Lord in all His ways, thus becoming the Church of God in that place. In other words, the formation, the continuation and the expansion of the local church are bound up with its covenant. It would not

be too much to say that, whether or not a church covenant is still in use, all that is meant by covenant is the *esse* of the church, as understood by Baptists and Congregationalists.

In oecumenical conversations we may often soft-pedal this fact. This is understandable enough, for immediately we encounter the criticism that for us the Church is no more than a voluntary association. It is at this point especially that we need to clarify our thinking, for whereas we may share something of the horror of "Catholics" at the thought of the Church being a mere voluntary association we have to be loyal to that measure of voluntariness contained in Robert Browne's dictum that "the Lord's people are of the willing sort." We have to make it plain that Dissent arose as a protest against the complete denial of the voluntary element. The emphasis had been so much on the Church as the channel of Grace that the response of faith had been altogether obscured.

Yet that something more than a voluntary association is contained in the Covenant Conception of the Church is obvious once it is recalled that Baptist and Congregational churches were founded on Covenant long before the days of Rousseau. Covenant for our forefathers came from the Bible and not from the literature of the Social Contract. They covenanted together before God as a response to the Covenant of Grace God had made with them. What they pledged themselves to in putting their hand to a particular church covenant was an expression of the obedience of that saving faith by which they claimed their place in the Covenant of Grace. Or again, the church covenant binding them to each other was only the outward and visible sign of the inward and spiritual *koinonia* which was theirs because God had created a new people, a new brotherhood, a new community, in the life, death and resurrection of Jesus Christ.

A local church gathered around the Lord's Table hears anew the Lord's declaration, "This cup is the new covenant in My blood." The Biblical lineage of Covenant is there at the table. Now fulfilled in Jesus crucified and risen is the new relationship to God which Jeremiah foresaw—and foresaw because of Israel's failure to abide by the Covenant made with Moses. The Lord's offering of Himself has brought into being a people which through Him can look up into the face of Almighty God and say, "Father"—and into each other's faces and say, "brother." At last the formula, which runs through the whole of the Old Testament wherever the meaning of the Covenant is expounded, is fulfilled—"I will be their God and they shall be my people." The same ties as bind believers to God now bind them to each other.

It is in this context that the church covenant is recited. Only in the setting of "the new covenant in My blood" does the covenant of the local church have meaning. Without that background it would be but a series of human pledges or the articles

of a voluntary association. With that background legalism gives place to Grace and our little church covenants are subsumed under *the* Covenant to which the Bible bears witness from start to finish. Just as Forsyth sees the local church as the outcrop of the Great Church, so the covenant of the local church is the manifestation in that spot of the Covenant of Grace, both of the privileges of blessed relationship it confers and the responsibilities of holy corporate living it entails.

To approach the doctrine of the Church from the standpoint of Covenant has the advantage of grounding it in a central Biblical truth. In the Bible the Church meets us as the People of God, and in Old and New Testaments alike the People of God are the People of the Covenant.

Further, Covenant is not something external and impersonal but something which reaches to the personal centre of religion. It is significant that Dr. Farmer, writing more from the point of view of the philosophy of religion, begins his volume on "The World and God" by drawing attention to the two aspects of the religious encounter: God offers man infinite succour, and makes upon man an absolute demand. What is this but Covenant in other language? The fact that Dr. Farmer is able to take hold of these two threads and to unwind them into a systematic exposition of a very large part of the Christian Faith indicates what a valuable category Covenant is to the theologian. Why should it not be utilised in the service of a doctrine of the Church? Too many doctrines of the Church start from categories altogether different from those of personal religion. Covenant sets the Divine-Human encounter at the centre of the Church, thus holding together Church and Gospel.

Obviously Believers' Baptism is the only sacrament of initiation there can be into a church which is founded on Covenant and works out the conception thoroughly. We Baptists have sometimes been accused of trying to erect a doctrine of the Church on too slender a basis. The reproach is levelled against us that, while Believers' Baptism may be right, one cannot evolve from it a doctrine of the Church, as we are supposed to have tried to do. Is not the answer that Covenant is the hidden root and Believers' Baptism only the outward manifestation?

It would be helpful to examine statements that Baptists have made from time to time concerning the nature of the Church and to see what, if anything, cannot be subsumed under the dominating category of Covenant.

K. C. DYKES.

THE NEW TESTAMENT DOCTRINE OF SOCIETY

THE title of this essay is somewhat misleading and question-begging: misleading because all I can do is to indicate a few possible lines of approach; question-begging because there are many who deny that the New Testament has such a doctrine. Certainly if by a Doctrine of Society we mean a "blue print" for social and economic life we shall search in vain for it in the New Testament. Clearly the New Testament is not primarily or obviously interested in "secular society." Nor is this difficult to understand. The early Christians had more important things to do: the proclamation of the good news of God's kingdom and the Divine Society. Add to this their belief in the "Parousia," the belief that the "end" was at hand, and the fact that the Church was a tiny minority in a vast Empire with no voice in public affairs, and we can readily understand why a Doctrine of Society was not a priority in the first century. Any experienced lack in this matter could be met by reference to the social teaching of the Old Testament.

There is one other preliminary consideration: we must beware of basing a doctrine on a few isolated sayings. Our doctrine must be based on the gospel revelation as a whole. It is, however, true that we can—and must—discern principles for living together rooted and grounded in the character of God as manifested by Jesus Christ. These must be proclaimed as absolute demands by the Church of God; and used as regulative principles in the shaping of human society. The temptation here is to underestimate the difficulty of applying them, and to formulate some system for universal application without serious consideration of the actual situation. We have to start where we are, not where we would like to be. And always we have to remind ourselves that our loyalty is neither to a detailed plan for society nor to a set of ethical propositions; but to a Person. This means that we have constantly to seek to understand what is God's Will for us in the situation we are in: and that is true for a Doctrine of Society as for anything else.

A Doctrine of Society can be reached only after painstaking investigation along several lines.

(1) The first is an understanding of the New Testament conception of the Church, realising that the New Testament is more concerned with the Divine Society than with secular society, with the Body of Christ than with the Body Politic. As Dibelius puts it ("Christian Faith and the Common Life," p. 22), "The New Testament does not set out to speak primarily of the various orders (possibly given by God and spoiled by sin) of this human life of ours, but it gives the foremost place to the dominion of God, which is to come, and indeed has already begun with the appearance of Jesus Christ in the world. The New Testament indeed is

chiefly concerned with that which already is. And that which already is must fashion its behaviour on the pattern of that which is to come: that is the content of the New Testament teaching on repentance. But the new forms which the present may have to assume under the influence of that which is to come—this great theme of Christian ethics is scarcely touched in the New Testament: for it is by no means certain that what is will have time enough to construct such new forms."

And yet, "that which is to come," already foreshadowed in the life of the Church, is bound to exercise an influence, conscious or unconscious, on the surrounding society. The Divine Society, its life, standards, and preaching, inevitably helps to shape the society in which it exists. Influence is exercised by the Church manifestly being the Church, a supernatural society of men drawn by God from all spheres; men whose differences are dwarfed into insignificance by their common faith, and who understand that their business is to become slaves to all men for Christ's sake. As Brunner writes ("The Divine Imperative"), "First a life in genuine brotherly love is lived in some place or another: this awakens astonishment, amazement and admiration; secretly it sets up a standard of living: then it becomes a public demand, a postulate of law, and finally a legal statute. Laws for the protection of women and children, the abolition of serfdom and slavery, legal freedom of conscience, have all been won this way."

The influence of the Church is also exercised by the proclamation of the absolute demands of Christ. "She is called to proclaim the 'absolute ideal' quite unconcerned as to whether it is 'practicable' at the present time. In all this she is not to be concerned about economic and political possibilities, for in acting in this way she is indeed creating the possibility of a better economic order" (Brunner).

There is little need to labour this aspect of the New Testament Doctrine of Society. We can see, for example, that the movement for the abolition of slavery began when slave and master shared the "agape"; when Paul declared, "there is neither bond nor free" and begged Philemon to receive back Onesimus, "not now as a slave but as a brother beloved." No doctrine will be adequate which fails to take into account the influence, actual and potential, of the Church on the World.

(2) Are there any clear and definite words in the New Testament on this matter? There is the well-known passage, "Render unto Caesar . . ." (Matt. xxii, 21); but it does not take us far. It reminds us that we have a dual citizenship, of Heaven and the State; that we have obligations in both; and that the loyalty we owe to the state is limited by the loyalty we owe to God. But it is more a statement than a resolution of the difficulty, "words spoken in rebuke of the sham 'pious' zeal of the questioners, but not a basic law of the Christian philosophy

of the state " (Dibelius). Perhaps the words of Jesus, as Dr. T. W. Manson once suggested, simply mean: " Between Jewish nationalism and Roman imperialism I refuse to judge. A plague on both your houses ! "

In Romans xiii we have the passage beginning, " The powers that be are ordained of God "; in 1 Peter ii, 13, " Submit yourselves to every ordinance of man for the Lord's sake "; the apostles' answer to their judges, " We ought to obey God rather than men " (Acts v, 29); the characterisation of Rome as " Babylon, the mother of harlots " and " the beast " in Revelation, and the fact that Paul and Peter were executed by the state. There is here the acceptance of the Old Testament doctrine that the authority of the state has divine sanction; that the state is ordained by God to secure order and justice and to hold in check anarchy and lawlessness; that Law, State and the Social framework are " orders " provided by God for the well-being and security of men. But there is equally a recognition that these " orders " have an equivocal nature; that they can be and are perverted by human sin; that there is a demonic element in the state; that they are in need of redemption. The state then has in it an element of righteousness creating law and order; but also has a devilish element working against its own health.

What the New Testament has to say about the " orders " (family, law, state, social and economic set-up) is of real importance in this enquiry. A useful introduction will be found in the essay by Dibelius already cited.

(3) Another avenue of investigation is the setting forth of the main Christian principles and the " middle axioms " to be derived from them. Space forbids such a list here, and William Temple has done the work admirably in his " Christianity and the Social Order." But much work remains to be done. Is Democracy an implicate of our Christian faith, and can it survive when divorced from its Christian roots? As Niebuhr has shown, the theory of democracy is rooted in the Christian doctrine of Man, not in modern liberal humanism. " Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary."

Or again, what does the New Testament mean by Justice? Is it the " righteousness which exceeds " ? Can we not find some Biblical justification for the Marxist, " From each according to his capacity, to each according to his need " (Cf. 2 Thess., iii, 10; and Matt. xx, 1-16)? What relevance has the " impossible " ethic of Christ to social living? Let Visser' T Hooft sum up and correct some of my wilder speculations: " Just as we need a Biblical theology, so we need a Biblical social ethic. Once again that does not mean the uncritical and naive imitation of situations which are not our own. But it does mean to take seriously what has been revealed to Israel and the Church. It would be folly to seek to force the remarkable social laws of Deuteronomy upon

our modern nations. But it is by no means foolish to ask what lies behind these laws, what conception of man, of his relations to his neighbour and to God's creation, how all that is fulfilled in Christ and how it may guide us in our understanding of what obedience to the Lord means to-day in our society. . . . The social or better cosmic gospel, must base itself on the Bible as a whole, on the gospel of the Old and New Testaments and on the law that forms part of that gospel. Every truth about God has its social and political implications. Every dogma has its ethical consequences. A social gospel worthy of its name is therefore not an additional gospel, but simply the prolongation of the Gospel itself" ("The Kingship of Christ," p. 99).

(4) This citation brings me to my last suggested line of enquiry—a consideration of what we mean by the "kingship of Christ." In his book Visser' T Hooft argues that the central New Testament message is that Jesus Christ is both Lord of the Church and king of the World (Kosmos). He sums up part of what he means on page 87: "In preaching the Lordship of Christ to individuals the Church offers them the opportunity of becoming new creatures in Christ. In demanding that society recognise the Lord it offers the promise that through following His commandments it shall be saved from self-destruction by the demonic powers in its own midst, and live in justice and peace." Or again (page 95), "We do not need to choose between an individualistic pietism which forgets the cosmic proportions of the Biblical message and a social moralism which neglects its eschatological character. . . . We have a priestly and prophetic King." And finally (page 97 f.), "Does the Bible then contain all things necessary for the Christian life in the world? It does, in the sense that it gives us the basic insights concerning God's design for man, for society, for the state, which we need to arrive at Christian decisions in these realms. That does not mean that the Bible presents us with ready-made recipes. . . . The Biblical witness as a whole with its proclamation of the great deeds of God and of the commandments of God given to Israel and to the Church is the great signpost which shows us the direction in which we have to go, if we are to serve the King. The Bible does not give us a ready-made answer to the question, What is God's Will for us to-day? But it does show us what road the army of the King has travelled and where it is going." But you must read the book yourself.

The realm of Christian sociology has for centuries been neglected by Protestant theologians. To-day, perforce, many have turned their attention to it. This essay is conclusive evidence that all I can do is to point out the neglect, not to rectify it. But I am convinced that it is a prime need that we should have some sure and certain "word" not only for the individual but for man-in-society. And the time for discovering and proclaiming it may be short.

ERNEST BUCKLEY.

THE CHRISTIAN HOPE

PERHAPS some will say that it is most "hopeful" of us to try to treat so vast a subject in the space of a single short article, and that we ought to confine ourselves to some aspect of the Christian Hope, e.g., the Resurrection, or the Parousia, or the "Christian Understanding of History." But surely there's something to be said for taking a broad and comprehensive view of the whole thing, and for trying to answer the point-blank question, "What exactly is it that you Christians hope for?" So the aim of this article is to state our answer to this question, and we will plunge *in medias res* and say that we believe the essential Christian Hope is contained in such words as these: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is" (1 John iii, 2). The hope of the Christian is inseparably linked with the Christian's present experience of God through Christ and the Holy Spirit—"Now are we children of God." This present experience is, as Paul puts it, the *ἀρραβών* 'arrabon,' i.e., the first instalment of what Christians hope for. Our hope is not "in spite of" the present evils, but "because of" the present glorious experience of the love which the "Father hath bestowed upon us." And the content of our hope is that "we shall be like Him." This, says Irenaeus, is the purpose of the Incarnation, "Jesus Christ, in His infinite love, has become what we are, in order that He may make us entirely what He is." Could we ask, or hope for, more than that—to be like Him?

The words of 1 John which we have quoted seem to us to imply at least these three observations concerning the Christian Hope:—

- (i) The Christian Hope is already being realised.
- (ii) But it is not yet fully realised.
- (iii) Its full realisation depends, to some extent, on ourselves.

(i) *The Christian Hope is already being realised.*

Here, of course, we are greatly indebted to such scholars as R. Otto, C. H. Dodd, and T. W. Manson. Dodd has familiarised us with "realised eschatology." The "Parables of the Kingdom" and "The Apostolic Preaching" have as their central theme the heralding of the news that the Kingdom has come. T. W. Manson seems to regard Peter's confession at Caesarea Philippi as the point at which the Kingdom came. Thereafter, Jesus bids men "enter into" it. Dodd, on the other hand, thinks that from the very beginning of His ministry Jesus announced that the Kingdom "has arrived" (so he interprets *ἤγγικεν*, 'eggiken,' in Mark i, 15, R.V., "at hand"). But whatever be the precise point of its arrival, the important thing is that it has arrived and is "amongst" men. Space is too limited to cite all the evidence, but we may single

A MESSAGE FROM Mr. SEYMOUR J. PRICE
TO THE MEMBERS OF THE
BAPTIST MINISTERS' FELLOWSHIP

My dear Friends,

“LOYALTY”

When I was a lad my mother took me to the City Temple, determined that I should hear Joseph Parker. Fifty years have passed and two things stand out very clearly. *First* : The assembling of the immense congregation and the speed with which my mother hurried me down the aisle when the non-seatholders' bell sounded. *Secondly* : Something in the sermon. Parker was preaching on “Loyalty,” and suddenly he leaned forward, as though to embrace his distant “rocky mountains,” and thundered, “If I had a trusted friend and anybody said something bad about him I would turn on that miserable creature and say, ‘Sir, either there is a grave misunderstanding or you are a liar.’” That sentence has been like a guiding star for me.

I wonder if we are as loyal as we might be. God has spoken in various ways and not one of us has seen all the facets of truth. May I, in the privacy of these pages, suggest there should be a little more loyalty, both in word and tone, concerning brethren whose interpretation of truth may be different from ours. Theirs may be the greater inspiration.

I am sure there could be greater denominational loyalty. Do we purchase all our theological and missionary books through our own Carey Kingsgate Press ? The funds of the B.U. and B.M.S. would benefit if we did. Do we place all our insurances, personal and church, through our own Company ? I am about to sign a Baptist Insurance cheque which will mean an addition to the Home Work fund of £3,181. If we Baptists had the denominational loyalty of Methodists that grant could soon be increased.

Recently a well-known and very generous Baptist layman died, leaving his house, some contents, and other houses to his County Association. He had loyally supported the Baptist Insurance Company with his insurances, but what did this Baptist Association do ? The officers forthwith transferred the insurances to another company of their choosing. Surely a striking example of unthinking disloyalty to their benefactor's memory and their own denomination.

May the coming of Spring bring Springtime to your Churches.

Yours sincerely,

SEYMOUR J. PRICE.

out our Lord's sayings about children, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God," and "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein," which seem to signify that the possibility of the realisation of the Jewish hope is present to the disciples. Surely the Beatitudes, too, draw their cogency from the immanence of the Kingdom—"Blessed are . . ." not "Blessed will be . . ." "If I by the finger of God cast out devils, then is the Kingdom of God come upon you" (Luke xi, 20)—here too it is evident that Jesus considered the presence of the Kingdom to be manifest in His own works. So also in His reply to the disciples of John the Baptist, Jesus outlines His own ministry, with the implication that the hopes of His people are being fulfilled therein (Luke vii, 19 ff.). Further, it is interesting to note that in the saying, "a greater than Jonah is here," the words, "a greater" represent a neuter adjective, and suggest that here Jesus is not speaking of Himself but of the message which He brought and of the Kingdom of God which was the theme of that message. R. Otto observes that "It is not Jesus who brings the Kingdom—a conception which was completely foreign to Jesus Himself; on the contrary, the Kingdom brings Him with it. . . . His person and work were part of a comprehensive redemptive event, which broke in with him and which He called the Kingdom of God."

This theme is continued in the preaching of the Apostles. As Jesus points to His works as evidence that the Kingdom has come, so Peter, on the Day of Pentecost, points to the outpouring of the Holy Spirit as evidence of the fulfilment of prophecy concerning "the last days," i.e., the preaching is set in an eschatological framework. The Church's experience of the Holy Spirit is regarded as evidence that the "eschaton" has entered into history, the "Hope" is being realised. And this is the emphasis, not only in the Apostolic preaching but in the great part of the New Testament—in the Epistles of Paul, in the Epistle to the Hebrews, in the Johannine Writings. Again and again we see the Church, starting from present experience, and interpreting that experience as the blessings of the Messianic Age. Christians now have a new quality of life expressed in the "Koinonia," which Paul calls the Koinonia of the Holy Spirit. Christians have reached a new level of daily living, the hall-mark of which is Love; they have been given a new power of utterance, e.g., the "boldness" of Peter and John; they have attained a new social unity—Koinonia. All this means that they are living in the New Age. The Epistle to the Hebrews begins on the triumphant note, "God . . . hath *at the end of these days* spoken," and proceeds to reinterpret the eschatological framework in terms of the Platonic scheme of "shadows" and "reality." But this "transmutation" of eschatology is clearest in the Johannine literature, with, of course, the exception of the Apocalypse. The theme of the Fourth Gospel is "Eternal Life," a phrase which replaces the "Kingdom of

God." "Eternal Life" is "the Life of the Age to come," and the "Age to come" has come—Eternal Life is realisable here and now. The Judgment which inaugurates the New Age, has already taken place, "This is the Judgment, that light is come into the world, and man loved darkness rather than the light." "The hour is coming, and now is . . ." And in the First Epistle we get this striking attestation of the presence of the Age to Come—"We know that we have passed from death into life because we love the brethren."

(ii) *The Christian Hope is not yet fully realised.*

That is obvious, for if it were fully realised it would no longer be a hope, and "hope that is seen is not hope." There must therefore be an element of agnosticism on the subject of the Christian Hope. It is expressed in such words as "We see not yet all things subjected to him," and "It is not yet made manifest what we shall be," and "For now we see in a mirror darkly." But this agnosticism is the agnosticism which belongs to the twilight of the morning and not that of the evening. Beyond it is the light of day and not the darkness of night. For the Christian Hope is already being realised in the Christian Church. It came with Jesus, it is present in the Church, and when it is fully realised it will be again "with Jesus"—"for we shall see Him as He is." This consummation of the Christian Hope is expressed in many passages in the New Testament with the aid of imagery borrowed from Jewish Apocalyptic literature and it is essential to remember that much of the language of this literature, e.g., the Coming on the Clouds, and the Messianic Banquet, is symbolic. Yet when we recognise symbolism in the eschatology of the New Testament it must not be taken to mean that we share the old Liberal notion of the Kingdom of God as something which realises itself by an evolutionary process. The symbols represent spiritual realities—they mean that we expect Jesus to come in power and triumph; they mean that we wait for "the revelation of Jesus Christ"; but they also mean that we cannot be dogmatic about "how," "when," and "where."

Thus these two observations regarding the Christian Hope need to be held in balance one with the other. If we hold the first, that the Christian Hope is being realised, without the second, we shall be in danger of the immanentist, evolutionary conception of the Kingdom of God which has done untold harm. If on the other hand we isolate the second, that the Christian Hope is not yet fully realised; that is, if we isolate the "futuristic" eschatology of the New Testament from the "realised eschatology," we shall be in danger of the wrong sort of other-worldliness, that which leaves everything to God. So the Apostle Paul had to remind the Thessalonians in A.D. 50 that the Second Advent is not meant to be made an excuse for idleness. This leads us to our third observation.

(iii) *The full realisation of the Christian Hope depends, to some extent, on ourselves.*

Here, for example, in the First Epistle of John, which was our starting-point, there is a constant practical emphasis. Having outlined the Christian Hope, in chapter iii, verse 2, the author proceeds, "Every one who rests this hope on Him, purifies himself as He is pure" (Moffatt). In the Epistle and the Gospel there is a constant call to obedience, particularly to the "new commandment that ye love one another," and we feel on our reading of these works that it is not too much to say that on obedience to this commandment depends the realisation of the Christian Hope. And this is all in line with the fact that terms like Messiah, Son of Man, Servant, have often a societary connotation—Messiah's purpose is not realised apart from the Messianic community. There is no fulfilment of Christian hopes apart from a society of people who love one another. We cannot say where or when Jesus will come in triumph, but this we can say, that when He comes Love will be there, and there cannot be Love without a community of persons.

So may we not dare to say that every genuine thought and act of faith and love hastens His Coming? "As often as ye eat this bread and drink this cup ye do show the Lord's death, until He come." Those words appear in the midst of an exhortation to the Corinthians to show brotherly love, which is equivalent to showing the Lord's death, and may we not say that every deed done in that spirit has some connection with the "until He come"? Each time, then, that in faith we receive the tokens of His Sacrifice for us, and that we go forth to live in the "charity which is the very bond of perfectness" we are doing our part to bring nearer "The Day of the Lord."

In an address delivered in Birmingham, in September, 1948, Dr. J. Jeremias, of Göttingen University, gave an interesting, if daring, exegesis of the words, "This do in remembrance of Me." He pointed out that in the Old Testament it is most often God who does the "remembering." In Luke i, 72, God remembers "His holy covenant." In Acts x, 31, Cornelius is informed that his "alms are had in remembrance in the sight of God." May not the words of Jesus at the Supper therefore mean, "Do this with a view to (ἐς-εἰς) God's remembering of Me"? As always in the Old Testament, when God remembers He acts, and in this instance He remembers Jesus by sending the Parousia. The suggestion is therefore that every gathering around the Lord's Table in faith and love, and every act of obedience issuing therefrom, is a hastening of the Parousia.

Whether Dr. Jeremias' exegesis of this passage be correct or not we still maintain that the full and final realisation of the Christian Hope depends, to some extent, on the faith, obedience,

and love of Christians. This is really to say that our third observation is a fusion of the first and second. We hold the second, i.e., the hope of His Coming, in proportion as we realise the first, viz., that He has come and is present and that His Kingdom is already here. And we realise the first by faith and obedience, an obedience characterised by love. Therefore the Apostle can single out faith, hope, and love, and yet can say that love is greater than hope, greater even than faith. For without love there can certainly be no hope and "perfect love casteth out fear," and "faith worketh by love." The Apostle's hope "of the liberty of the glory of the children of God" is grounded in "the love of Christ" from which "nothing shall separate us."

ERNEST MOORE.

OF INTEREST TO YOU

Pastoral Changes.—F. N. Allen, Chesterfield; J. R. Bentley, Ibstock; D. J. Bowen, Woking (New Haw); W. D. Brown, Astwood Bank; R. D. Browne, Tiverton; E. Buckley, Manchester (Fallowfield); W. L. Cassie, Edinburgh (Morningside); S. W. Cowley, Abingdon; T. J. Farley-Pettman, Cheddar; J. D. Gebbie, Bexley (Baldwyn's Park); Clifford Gill, Hanwell; J. C. Humphreys, Grantham; S. G. Hughes, Abercarn; H. Jenkins, Liverpool (Garston); K. G. King, Nottingham; G. S. MacKelvie, Loughton (Essex); M. McLachlan, Kirkcaldy; E. H. Newton, Burton-on-Trent (New Street); J. Hope Scott, Airdrie; J. A. Smallbone, Attleborough; W. C. Smallman, Guildford; H. G. Smith, Brentwood; A. D. Webber, Sheffield.

On completing their course at Manchester College, D. Nield proceeds to Crewe and D. B. F. Smith to Wolverhampton, Ford houses.

The Library.—First an S.O.S. from our Librarian—Box No. 83 is missing and efforts to trace it have failed. Identification may be helped by stating that among its important contents is Bertrand Russell's "History of Western Philosophy." If any member in his philosophic reverie has forgotten this matter, we trust this prosaic reminder will assist him to return the book or box, to our Librarian.

We acknowledge most gladly a generous sum received from M. E. Aubrey from a fund at his disposal. This is yet another evidence of his loyal support. Grateful mention is made also to the Particular Baptist Fund and to Dr. Willams's Trust for Grants received, to Henry Cook and Hugh Martin for gifts of books and to H. S. Curr for gifts of important quarterly reviews, also for the renewal of a generous annual subscription. Westlake is doing a grand work in organising the upkeep and circulation of some sixty boxes, containing in all about four hundred volumes. Without these generous helpers the work could not continue. Our thanks to all concerned.

Personal.—The Committee of the British Jews' Society has called to the office of Secretary W. R. Newton, of Sevenoaks, in succession to the late A. G. Parry. We wish him every blessing in this important service.

The appointment of Frank Bryan as Superintendent of the Eastern Area will be widely welcomed. He is known and loved throughout the Denomination, and while the church of which he is pastor suffers loss, the Area stands greatly to gain. He succeeds W. H. Tebbit, who held office for fifteen years and won the affection and confidence of ministers and churches alike. His interest in the village church was outstanding, and in its service he was lavish in his devotion. Our brother will still be busily employed; we hear he is likely to follow the late F. J. Walkey as Chairman of Spurgeon's College Council and he has also consented to render service to our Fellowship as Membership Secretary.

Congratulations to our President, Gordon Wylie, on his election as Vice-Chairman of the B.M.S. Frank Bryan enters upon his year of Chairmanship in April.

E. K. Alexander has completed twenty-one years in the pastorate of Child Hill. We rejoice in all that God has enabled him to accomplish.

Henry Smith, in forwarding his annual subscription, sends kindly greetings in a cheery letter—he has now entered upon his ninetieth year. We thank God for his great ministry at Southall, extending over thirty-four years. He will be glad to know that we are thinking of recommending to the Committee that on attaining the age of ninety-five years, members be relieved of further annual subscriptions!

Congratulations also to H. C. Wagnell on his golden wedding anniversary. He has fully recovered from illness and we hope that he and his loved one may long be spared in health and strength.

All good wishes to Gilbert Uden, who, after forty years in the active pastorate has retired and taken up residence in the Isle of Wight. He has exercised a faithful ministry and has been a blessing to many.

The retirement of Edith Gates is an event of more than usual interest, if only for the fewness of women ministers in our Denomination. For thirty-two years Miss Gates rendered notable service at Little Tew, Oxford, wielding considerable influence in church and county. There are men and women holding office in churches throughout the land whose usefulness owes its origin to the blessings received under her ministry. Miss Gates has been ably supported by her sister and as they go into retirement they carry the warm good wishes of a wide circle of friends.

In the Sick Bay.—Cheerful messages come from many who, while unable to join the hurrying feet of those at work on deck, yet help the vessel on its way, by their prayers. Some are in hospital in more than a figurative sense. Hugh Rodger has been

in Chelmsford Hospital for over four years, his loving wife making a journey twice a day to visit him, whatever the weather. George Ingram, with fractured ankle, has been in Mountain Ash hospital for two months and will be there as long again. But, listen to this—there being no regular chaplain, the patients petitioned him to conduct services. So, with staff and twenty patients for congregation, this brave fellow, overcoming pain and discomfort, carries on his good work.

Frank Buffard, having left hospital, has, we regret to say, after a brief resumption of work resigned his pastorate owing to a severe relapse.

B. F. Savill continues very unwell and we join his people in their prayerful solicitude.

Griffith Harris, W. H. Gaussen and D. J. John are now recovering from successful hospital treatment. H. J. Blossie and D. J. Sheppard are both *hors de combat*, also some of our veterans, including J. T. Castle and F. W. Rumsby.

We deeply grieve to know of the sudden illness of Henry Townsend, which has necessitated a serious operation, but we are glad to know that satisfactory progress is reported. E. S. J. Newell and Mackenzie Simpson, after a period of illness have now happily recovered. E. F. M. Vokes, our Southern Association veteran, is making a marvellous recovery from an operation which involved the amputation of a leg.

In this connection we bear testimony to the welcome services of our hospital chaplains. At Oxford, to quote only one instance, Howard Charter has, during the last three years, had an average of 1,100 patients a year on his list. He has been greatly used of God in this fine service.

Bereavement. Shadows have fallen on the hearts of some of our members and we think sympathetically of Thomas Douglas and W. D. Morris, who each has lost a beloved partner in life, and R. S. Baker, saddened by the death of a sister who was almost a life-companion.

Deaths.—Our ranks have been depleted to an unusually large degree, recently. Men of outstanding merit have been called Home, each of whom should have something more than the brief tribute it is possible here to pay.

The list includes two of the original Board of Superintendents—F. J. Walkey and Thomas Woodhouse, both eminently fitted for the positions held, and trusted leaders in College life and Baptist affairs. G. W. Shaw, one of a band of great missionaries, who also devoted his experience in later years to the benefit of a home pastorate. A. G. Parry, who on leaving College became Chaplain to Spurgeon's Orphanage and after a pastorate at Reading found his life work as Secretary of the British Jews' Society. Frank Thompson, well-beloved by all who laboured with him, in his churches and in wider circles. His was a long life well spent.

A. J. Selwood rendered fine service as preacher and pastor and bore bravely a long illness and loss of sight, setting an example to all who were brought into contact with him. N. F. Gibson, whose singular sweetness of disposition made him a pastor of charm and power. We stand a moment at the salute, and ere the strains of the Last Post fade away, there breaks over the eternal hills the sound of a great Reveille.

Brethren, pray for us.—We urge remembrance of one and another of our fellow-members at our Sunday morning Prayer Watch. If such prayer is followed by a letter or even a postcard, the reality of our fellowship would be enhanced.

A Live Magazine.—C. V. Buck, of Sutton-in-Craven, has initiated a magazine for the churches of the Craven District of the Yorkshire Association. It is excellently produced and full of interest. These magazines are of value to our churches, stimulating mutual interest and furthering Baptist principles. We would like to see a large increase in such united publications and we would also welcome an inset well written and attractively produced. A Baptist monthly is urgently needed.

Gaius.—John Withey reports encouraging progress in the scheme of inter-change of manses. For 1950, eighteen such holiday inter-changes have been arranged, and further negotiations are proceeding. Offers of help from seaside and country manses are requested. Withey would be glad to hear of a London man who could offer his manse for the early weeks of September. In addition to these arrangements, twenty men have personally fixed up similar exchanges. Gaius confesses to having made many new friends and thanks the brethren for helpful co-operation. Please write John Withey, 27, Wessex Avenue, S.W.19.

The Magazine.—The Editorial Board has completed a decade of happy association in the service of the Fellowship. Opportunity is here taken to acknowledge help received on all hands. Writers of articles; also those who have undertaken the production of special numbers—in the present case E. C. Rust, of Rawdon; the printer, always so helpful to secure prompt publication. The support of advertisers is very welcome, who receive, we trust, reciprocal advantage. Letters of appreciation make the going easy, and guidance also comes from constructive criticism, always offered in kindly spirit. The Magazine has increased in size from 26 pages, and its circulation, from 600 to 2,000. The subscription of 3s. 6d., covering not only the Magazine, but many other benefits, would not suffice but for the fact that all service is voluntary. Ample reward is found in the fact that the B.M.F. does something to help the brethren generally, and to draw into closer union Baptist ministers at home and overseas.

THE WIDER CIRCLE

SOUTH AFRICA

Theological College.—The question of the setting up of a ministerial Training College is engaging the earnest attention of the whole Denomination in South Africa. Difficulties abound, both financial and theological, but difficulties are there to be overcome. Edward Williams, Secretary of the Committee of Enquiry, is assured of our prayerful solicitude.

Personal.—On his return to South Africa W. H. Doke has quickly got into harness, and to his duties as Secretary of the B.U. he has now added those of Secretary of the S.A.B.M.S. Robert Philpott, who has rendered yeoman service as B.M.S. Secretary, has resigned. We wish him every blessing as he takes up his new pastorate at Kingwilliamstown. Other ministerial exchanges will ensure the interest of the brethren in Britain. S. Hudson-Reed, Durban; E. L. Rowlands, Springs; Clayton Surman, Vereeniging; L. G. Sheasby, Germiston; and F. W. Schwartz, Port Elizabeth.

The Man from Wales.—We are glad to hear of the blessing continuing upon the special Mission conducted by Ivor Powell. May all grace be his, as he enters upon another year of service.

Coming Home.—James Walker has had to resign his charge at Cape Town, owing to a serious breakdown in health. We trust he will greatly benefit from his period of rest and recuperation in his native Scotland.

J. E. Ennals.—Our deepest sympathy is extended to J. E. Ennals as, after his brief visit home, he returns to South Africa under the shadow of a double bereavement—that of his beloved partner in life and his twin brother, H. M. Ennals, of Ipswich. Their family name enshrines a noble tradition and commands respect in Britain and South Africa alike.

We are grateful to A. B. Jack for his cheque, covering a list of subscriptions received from men who attended the Annual Assembly. We trust that those who did not attend the meetings will send, by post, either to A. B. Jack or to our new Treasurer, Charles J. Bullock, 1, Cornwallis Avenue, London, S.E.9.

NEW ZEALAND

Cheering accounts come to hand concerning the New Zealand Annual Assembly. Inspiring addresses were delivered, a spirit of harmony prevailed, and the 263 delegates returned, refreshed in mind and soul, many of whom had travelled long distances to attend the Assembly.

To the joy of everybody, the Assembly, once again, met in the mother church at Auckland and, most fittingly, one of the old Tabernacle boys, E. W. Batts, was President. C. J. Tinsley presided over the closing Communion Service. It must have been a great satisfaction to him personally to know how that his special journey from Australia and sojourn in New Zealand had done

B. M. S.

Your
PRAYERS, INTEREST AND SUPPORT
are invited
for the
MINISTERIAL TRAINING
of
EVANGELISTS, PASTORS AND TEACHERS
in
SCHOOLS, COLLEGES AND INSTITUTES
in all
B. M. S. FIELDS

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” *Ephesians iv, 11-12.*

BAPTIST MISSIONARY SOCIETY
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B. M. S.

much to solve the very difficult situation that had prevailed at the Tabernacle. In bringing about this success, Tinsley has accomplished one of the finest bits of work of his life.

The College reported that four leaving men had settled in pastorates, and that Ayton Clifford had resumed duty after his serious accident. Six new men were accepted for training and steps taken to secure a more adequate site for the College buildings. Splendid leadership has been exercised through another year by Luke Jenkins, who was re-appointed for a further term of office as Principal.

Opposite Numbers.—J. R. Edwards will be interested in the appointment of Arthur Gibbs, of Kingston Park as the contributor to the children's page in the *New Zealand Baptist*. W. T. Cowlan will doubtless get in touch with the newly appointed Youth Director, J. J. Burt, and our Baptist Historical Society will congratulate its newly born younger brother, and wish well to its Secretary—Ayton Clifford, who is the lecturer in Church History at the Auckland College.

Personal.—The Assembly received with great satisfaction the news of the well-deserved honour that the King had conferred on the veteran J. J. North. We are grateful to Whitten for all the trouble he has taken in collecting and forwarding subscriptions to the amount of £10 on behalf of our New Zealand brethren.

Our members will be interested to know that Luke Jenkins has kindly consented to produce a New Zealand issue of the *Fraternal Magazine*.

AUSTRALIA

British affairs loom large in a recent issue of the *Australian Baptist*. The front page is occupied with a descriptive article on the Carey Lectern, illustrated by an excellent photograph. Six columns are given to a precis and favourable review of Henry Townsend's "History of the Free Churches." This virile weekly, under the editorship of A. C. Prior, is full of interesting items and the same may be said concerning the new set-up of the *Victorian Baptist*. Much advantage would accrue if more of our members would exchange our own *Baptist Times* with the Denominational organs of Australia, New Zealand and South Africa. We shall be pleased to supply names and addresses of overseas members.

The Church at Perth eagerly awaits the arrival of S. H. Price, of Grimsby; and Victoria is preparing a welcome for H. Meadows, of Bishop Auckland. *Bon voyage* to our travellers.

The next Triennial Inter-State Assembly is to be held in Sydney in September next.

We commend to our friends overseas the Right Hon. Ernest Brown who, with Mrs. Brown, will shortly be visiting Australia, New Zealand and Canada. Honoured leaders, faithful to principle in high office or as private citizens, powerful speakers and regular in the place in the Sanctuary Sunday by Sunday, they incarnate

Christian brotherhood and will win all hearts. Greet them, in the name of our Lord and of our Fellowship.

Greetings to our brethren Fursdon, Hoffman and Latta. May all blessing be theirs in their new pastorates.

TASMANIA

A thousand thanks to Clive Smith for collecting and forwarding subscriptions from our brethren in Tasmania and for the meticulous care with which all the details are set forth. The best of good wishes to Roberts-Thomson, who has removed from Hobart to Brunswick, Victoria. Amongst his other activities he is now conducting the weekly Bible Study in the *Australian Baptist*.

CANADA

Keith Hobson, who has made a very happy settlement in his church across the seas, is proving a successful recruiting agent and our list of Canadian friends is considerably augmented as the result of his activity. We have now members from each one of the Canadian Conventions and we hope soon to organise our membership, as it is in the various Australian States.

U. S. A.

Warren Walker won golden opinions during his brief visit to Britain. He is a preacher of great power and of personal charm. He leaves behind many friends and incidentally names of new members for our Fellowship, among them his brother, Dr. Lafayette Walker, Professor at Stetson University, Florida.

F. J. Miles, who filled several English pastorates, is still remembered by many old friends. After twenty years as Secretary of the R.M.S. he has resigned that office but continues his almost world-wide ministry as preacher and lecturer. We heartily reciprocate the kindly greeting he sends to his fellow members in Britain.

We heard with great concern of the serious motor accident which befell Dr. Drexler, our fellow member. He made many friends during his recent visit to Britain and all will be glad to know that satisfactory, if slow, progress is reported. May he be blessed with full recovery.

Our former editor, John Pitts, has accepted the pastorate of the Welsh Church, Wilkes Barre—the oldest Welsh Church in Pennsylvania. We are glad to know that he has fully recovered his health and strength and we wish him every blessing in the important pastorate undertaken.

THE CONTRIBUTION OF THE BAPTISTS TO A CHANGING CEYLON

BAPTISTS found their way to Ceylon in the year 1812 by sheer accident. James Chater, the Missionary to Burma, had to abandon his Mission and accidentally found himself landed in Ceylon, where he found the field open for Christ. Ceylon had had a Buddhist history of over 2,000 years at that time but the spread of Buddhism had been suppressed through the invasion of the Portuguese and the Dutch during 300 years prior to his coming. At the time of the landing of Chater, the remaining portion of the Buddhist country, too, was changing hands, this time over to the British, who came into occupation in the year 1815. Thus the Baptists entered this land at a changing time of Ceylon's history.

What was the distinctive contribution of the Baptists to changing Ceylon at that time? Chater and his comrades found the religious condition of the land appalling. Buddhism was not being practised in any recognisable degree. Christianity, which was only a State concern, had existed for 300 years under the Portuguese and the Dutch. Practically all who came under their sway had been made Christians under compulsion. Christian names had been given them and no office under Government had been offered until and unless they called themselves Christians. There were a few State churches in the principal cities, organised by the Government. The Portuguese and the Dutch periods both came to an end after 300 years of rule, and, therefore, even the kind of Christianity they introduced was soon coming to an end when the Evangelical Mission of the Baptists entered the land with the landing of Chater. A new form of Christianity was introduced when he, and his successors, went from village to village preaching the Gospel, calling men to repentance and faith. As individual believers came forward accepting Christ, a new class of churches sprang up, no longer sponsored by the State but run by the Mission in England. Unlike the State religion which compelled everyone to become Christian, here the call came for the converted few to band themselves together into churches of believers.

Chater and his followers, particularly Ebenezer Daniel, were champions of the faith, and their contribution to changing Ceylon was unique. Although Christianity had prevailed for 300 years, the Bible had never reached the Christian home. So our early Missionaries took upon themselves the task of giving the Bible to the people of this land in their own tongue. This entailed a study of the Singhalese language and the establishment of a printing press. The first version was printed at Serampore. When the printing press at Kandy was set in motion, it is said that people from great distances rushed in to worship what they thought was a goddess at work. The literary outlook was broadened with the

THE BAPTIST HOME WORK FUND

BAPTIST CHURCH HOUSE,
LONDON.

March, 1950.

Dear Friend,

(1) By this time the collections will have been taken in practically all our churches, and very much will depend upon them. The income from certain sources for the Baptist Union funds has not come to what we expected, and so some hopes we had of immediately increasing the standard stipend cannot be at present fulfilled. But there are one or two gratifying features. The collections at the July Communion were considerably more in 1949 than they were in 1948, almost entirely due to the fact that more churches took part. I hope that all churches will consider making this collection this coming July.

(2) I shall be very glad to visit districts on behalf of the Fund. During the next few weeks, for example, I am going to Southampton, Portsmouth, and the Isle of Wight. I think these district meetings are of more value to us than even the Association gatherings. So if it can be arranged, I shall be very happy to come into your area. There will be no expenses beyond some contribution that may be made towards my railway fare.

(3) New ways of service are opening continually. The latest is this. One of our churches, not deriving any grant from the Fund, has allowed its minister to undertake the oversight of four neighbouring churches on condition that we make some provision towards transport. Fortunately, the brother has a car. We have therefore been able to answer this call, and are prepared to consider applications of this kind. It may be that, at least for the time being, this will be a partial solution to the desire we have that no community anywhere shall be without spiritual oversight. Of course, all this costs money.

Let me once again say how very thankful I am for the advocacy from the pulpit, for the insertion of news in the Church magazine, and for the general commendation of the Fund especially to the worshipping companies on Sunday and to the organisations during the week.

With all best wishes,

B. GREY GRIFFITH.

establishment of this press. Singhalese grammars, dictionaries, periodicals, newspapers, were all issued, with the result that Baptists contributed very largely to the literary and journalistic enterprises of a changing Ceylon, in addition to doing definite evangelistic work.

With their approach to the villages to proclaim the Gospel, the Missionaries felt the need for educating Ceylon. Schools were not in existence till they started them. For this purpose, they had to train teachers, publish text books, purchase property and erect buildings. All this was soon accomplished and the villagers started receiving enlightenment and new life through the Gospel which was preached. They also had to combat against forces of slavery and provide education for the children who were free born after the emancipation.

That a reformed society was being built up in this new Church organised by the Baptists is evident in the following statement taken from those early records: "In proof of this the candidate for Baptism is expected to manifest real sorrow for sins, faith in the Lord Jesus Christ, an earnest desire to live in obedience to His commandments, a willingness to encounter shame and persecution for His sake, and a determination in reliance in divine strength to be faithful unto death. After such a profession before the Church he is baptised by immersion. Every member is required to lead a holy life, to attend public worship and to do all in his power to bring others to a knowledge of the Saviour."

In the sphere of social service, Baptists were again in the forefront in changing Ceylon. They were the first to befriend the leper and the outcast classes in Ceylon. Baptists befriended them, educated them and also received them into Church membership.

In 1931, just before the Royal Commission visited Ceylon with a view to granting a measure of self-government which ultimately culminated in complete independence in 1948, Baptists again were the first to face the changing situation of a changing Ceylon. The B.M.S. handed over the functions of the Missionary Society to the newly organised Ceylon Baptist Council, which came into being in February, 1932. The Baptist Missionary Society's Grant was immediately reduced and the Ceylon Baptists took up the challenge and raised the needful to keep the work going without any curtailment. Thereafter, the B.M.S. systematically reduced the Grant. The local Church has found the required money in increasing measure, particularly to meet the rising costs during the War and after the War till now. The Missionaries from abroad have been fewer than in years past and Ceylonese have taken up responsible positions both in the Church and in the educational institutions and have gained the confidence of all both in Ceylon and outside.

Changing Ceylon is demanding still more changing conditions in the Church. With the grant of independence to Ceylon, virtually a Buddhist Government has come into being. Though they are attempting to maintain cordial relationship with all communities, it is clearly evident that there is a tremendous effort being made to revive Buddhism as they approach the 2,500th year of Buddhism in Ceylon. This is to take place in 1957 and already there are campaigns directed towards this revival. Christians have to be awake and embark on a very aggressive policy of evangelism. In its divided form, it seems almost too difficult a task to create any kind of impression in the midst of this growing Buddhist opposition. It is only a united Church which can set the Buddhist Government thinking and the Buddhist public awake to the call for reformed lives in Christ Jesus our Lord. To meet this situation in changing Ceylon, steps have been taken to form a United Church. Although Baptists in other countries have stood out of Church Union schemes and although purely on doctrinal and historical grounds Baptists need not join with others, yet the peculiar situation of this country and the need for saving Ceylon for Christ have made us Baptists co-operate with the leaders of other Churches to explore the possibilities of Church Union. The policy enunciated by this scheme is not for one particular Church to absorb the rest of the Churches, but for all the Churches to pool their doctrines, principles, resources together into a common pool, giving the liberty of action for each individual and local Church to choose as they like whatever suits their local conditions best. Thus we have seen to it that everything that is dear to us as Baptists is preserved *in toto* in the Church Union Scheme, but we have done that not to the exclusion of everything that is dear to the rest of the Churches. They have their own sacred elements fully present, existing side by side with ours. That we consider is the only possible and practical way towards Church Union in Ceylon. Critics may still criticise, but if they take an unbiased view of the situation and view it in the light of the situation in this country, they will soon realise that we are adapting ourselves to the conditions of a changing Ceylon without sacrificing anything that is sacred to us. Experience at the Negotiating Committee has already given us evidence that the entry of the Baptists into the Church Union will introduce into the United Church the elements for which our forefathers stood to be increasingly adopted by the non-Baptists who have already begun to see the Baptist point of view in a new light.

W. M. P. JAYATUNGA, Ceylon.

BOOK REVIEWS

The Jews from Cyrus to Herod. By Norman H. Snaith, M.A., D.D. 208 pp. (Religious Education Press, Ltd., Wallington, Surrey.)

This is the second volume in the Gateway Handbooks of Religious Knowledge, and it is of the same high standard as the first. The author divides the book into two sections: I, Historical, and II, the Religious Development. Part I is a model of compression and is written in a vivid style that makes history alive while containing an amazing amount of detail and fact. In 62 pages, the story of the Jews and the surrounding empires is told from 626 B.C. to the fall of Jerusalem in A.D. 70.

Part II describes the religious background and development tracing the effects of the restoration, the movement towards separatism, the growth of ideas like the Kingdom, the Messianic Hope, the Logos, Life after Death, and showing the importance of the Temple and the Synagogue and of such groups as the Pharisees, the Sadducees and Essenes. The later books of the Old Testament and Apocrypha are put in their historical setting and the interpretation of these books is clarified by the skilful use of quotations. Indeed without a knowledge of the background of thought and ideas outlined here there can be no proper understanding of much of the New Testament.

Teachers, Sunday School teachers, lay preachers and ministers (especially those who do not possess larger books on this period and these subjects) will find this book almost indispensable. It is more than a book to read; it is a book to keep. We predict that after reading it ministers will be able to preach on subjects, chapters and texts which were to them hitherto unpreachable, while some of their wilder flights of exegesis will be corrected constructively, giving them new and abundant material for their work. With characteristic thoroughness the author supplies a full index and useful lists of dates and kings.

Your Marriage. By John O. Barrett, M.A., and Robert W. Shields, B.A., B.D. With a Foreword by Dr. David R. Mace. 23 pp. (Carey Kingsgate Press, Ltd.; 9d. net.)

Within the severe limits of space imposed, this is a most useful booklet which ministers and others can give to young couples contemplating marriage. It offers simple, frank advice and helps the reader to understand what Christian marriage can be. Part II gives in detail the form of Marriage Service as used in the Free Churches and Part III explains the meaning of the service. A useful bibliography provides information about larger books for those who want to inform themselves more fully from wise teachers. This is a book to give away and we hope that ministers will secure copies for presentation. If a minister will produce a copy of the book to his deacons and say that he wants to have

copies to give away we are sure that any sensible diaconate will agree to paying for a number of copies for his use.

The Message of Life. Studies in the Epistle of St. John. By J. Ireland Hasler, B.A. 96 pp. (Carey Kingsgate Press, Ltd.; 5s. net.)

This is another volume in the series, "The Missionary Message of the New Testament." It is not a commentary but an analysis of the basic teaching of these Epistles. The writer assumes that the author of the three Epistles is the same person and that he is John the Apostle and the author of the fourth Gospel. Perhaps the most valuable contribution the author makes is in the comparisons he draws between Christian thought as seen in these letters, and the ideas of the Indian religions, with which he is so familiar after a long and distinguished missionary life.

There is a certain scrappiness about the treatment of the subject and one is sometimes left with a sense of the inadequacy of the explanation given to such important words as "Advocate" and "Propitiation." From the footnotes it appears that the writer has not drawn very much upon the works of more recent New Testament scholars.

The book will be useful particularly to ministers who like to give a series of studies in the Bible at their mid-week services. They will find here much material conveniently gathered for them and they will also be stimulated to preach again from these letters which have been, in these days, too frequently neglected.

The Conflict of Science and Religion. By F. C. Bryan. 20 pp. (Carey Kingsgate Press, Ltd.; 9d. net.)

Just the stuff for your Young People's Fellowship and Bible Class to study and to give to the lad taking his Higher Certificate who wants some help and guidance in his thinking. A bibliography of books for further reading would have made the booklet even more useful.

W.W.B.

OUR COLLEGES

BRISTOL

Malcolm Brand writes from Bristol: "At the end of last session four of our number left for Regent's Park College and three entered upon the pastorate. Our Finnish colleague returned to his homeland. Five freshmen were admitted, and the house now numbers twenty-four. We are sorry that one of our number is still absent as the result of accident and prolonged illness. College activities are at full strength, we are well represented in the S.C.M. and I.V.F., and we take our share in the various University activities. During the summer, special Campaigns were organised amongst the country churches. Happy fellowship continues with

Cardiff, Regent's Park and Spurgeon's, and we gave a good account of ourselves in the Inter-Collegiate sports."

Dr. Dakin.—To mark the twenty-fifth anniversary of his appointment as President, a recording has been made of Dr. Arthur Dakin lecturing to the students on the text of 1 Corinthians. The recording is a double-sided twelve-inch record. The exact cost cannot, at present, be stated, but it will probably work out at 12s. 6d. Former students and friends are invited to purchase and should apply to J. H. Freshwater, Baptist College, Bristol, 8. The records may be either posted, or collected at the annual meeting of the College Brotherhood.

CARDIFF

Our greetings to all B.M. members, especially to men from Cardiff.

We are now well advanced in the 1949-50 Session. Some for the first, others for the last time. Last year we sent seven men into full-time service; four in England and three in Wales. At the beginning of this Session we received three full-time members into our fellowship, plus one associate—from America. They entered immediately into the warmth of our fellowship.

The Churches are being ably served on Sundays and also during mid-week; with several of our men holding student pastorates. Of the four leaving men, one has already accepted an invitation to the full-time ministry.

The spectacular event of the Session was the advent of Father Christmas, giving of his bounty to the staff and other members "around these festive boards." The spot-lights shone on the company and will serve to remind freshers in the future of the tradition into which they are privileged to enter. Some of the old things pass away, behold, there are some things new.

Men of Cardiff, Members of the Baptist tradition; advance!

L. MERION JONES.

SECRETARIAL NOTES

The Annual Meeting of the B.M.F. will be held on the Wednesday of Assembly week at Bloomsbury, at 2.15 p.m. Items on the agenda include the resignation from the Secretaryship of J. O. Barrett, who wishes to concentrate on his work in the North, a resolution that W. Charles Johnson succeeds him, that Charles Bullock takes over the Treasurership, and W. H. Tebbit comes in to help S. G. Morris with the work of Membership Roll Secretary. Mr. Aubrey will speak on "Baptist Advance," and Toyohiko Kagawa will also speak.

The annual Summer School will be held at St. John's College, Oxford, 10th-14th July. The Lecturers will be Dr. Gilbert Laws,

Dr. L. H. Marshall, and Dr. H. Townsend. The cost will be £2 5s. 0d. Travelling expenses will be paid. Enquiries for places should be made immediately to the Registrar, R. C. Rowsell, Carey Manse, Park Avenue, Kettering.

A well attended Committee meeting was held on 24th January, at which arrangements were made for the Annual Meeting and the Summer School. Library and Magazine matters were reviewed and the proposed presentation to Grey Griffith. H. J. Leach kindly placed Kingsgate Church at our disposal and afterwards entertained us to tea. Many thanks.

BAPTIST ADVANCE

We are hearing much of Baptist Advance, and we shall be hearing more of it as the days go by. We are indebted to M. E. Aubrey for calling us to this great enterprise, and for giving us such a splendid lead.

It would be well, from time to time, to ask ourselves just what is meant by Baptist Advance, and to remind ourselves of what it does not mean.

Crowded congregations, increased collections, well-attended communion services, and well-supported open-air meetings, would indicate that something had happened: and if these things came to pass during our campaigns we would rejoice greatly, and it would be noised abroad that the Baptist ranks were advancing. And yet, meanwhile, our Lord might be looking on, and saying some of the severe things He said of the seven churches of Asia.

Baptist Advance, according to New Testament teaching, would express itself in more intense devotion and loyalty to Jesus Christ, a deeper concern for the well-being of our fellows, especially the unprivileged, of every land; also in that love of the brethren, without which all our boasted orthodoxy is as sounding brass or tinkling cymbal. It would relate itself to our Church meetings and deacons' courts. There would be a new desire for the salvation of men, and a greater readiness to serve—especially in the interests of children and lonely old folk. Jealousy and selfishness would give place to tolerance and consideration. There would be conversions, and restorations, and a growing likeness to Jesus Christ our Master, on the part of us all. If, added to all this, there were crowded congregations, well attended prayer meetings and more generous giving, Baptist Advance would be a reality indeed.

J.R.E.

ADDENDA

Further personal matters call for brotherly notice and also for our prayers. Amongst changes in pastorates overseas, T. F. Keyte goes to Ivanhoe, Victoria, and S. J. M. Holly accepts the pastorate of the Tabernacle, Hobart. He is succeeded as Fellowship Correspondent by John Williams of Adelaide.

At home, Ralph Darvill becomes minister at Hitchin; R. S. Eldridge at Desborough; K. H. Furlong, Barton, Torquay; Gordon Hamlin, Bristol (Old King Street); Clifford Henson, Cullompton; F. G. W. Hutchinson, Rothesay; and C. H. Thompson, Hawkhurst, Kent. On leaving Spurgeon's College, D. Hamilton will go to Leeds (Armley); P. E. Purkiss to Hartlepool; and from Manchester College, T. Cook becomes pastor at Bacup. H. J. Edgeler leaves Welling after ten years' ministry to become Warden of a Nursing Home connected with the Field Lane Institution. May God's blessing attend all these brethren in their labours. Three of our members have been seriously ill—D. H. Davies, A. L. Hilliard and S. P. Goodge. We trust they will make good progress toward recovery. Ronald Hirst has resigned from Sutton Coldfield; H. J. Blosse, after long illness, is leaving West Twerton, Bath; and Clifford Wood retires after nearly forty years in the pastorate, together with a fine record of Chaplaincy service. A. E. Pokorny is now in England, after a thousand-mile Missionary journey in Austria, ministering to the physical and spiritual needs of the suffering people. The Annual Meeting of the Austrian Bible Mission is announced for 19th April, at 6.30, at Bridewell Hall, Eccleston Street, S.W.1.

A Denominational Loss.—Bangor men and our Denomination generally will regret the passing of Principal-Emeritus J. T. Evans, and will give thanks for the memory of a scholar and teacher whose influence abides in the lives and ministries of generations of students who came under his influence. Trained in Bangor, he returned to his College after a period of study at Leipzig, became Tutor in 1906 and succeeded as Principal in 1923—a post he occupied for twenty years.

IMPORTANT

A further reminder of our Annual Meeting at Bloomsbury on Wednesday, 3rd May, at 2.15 p.m., when the speakers will be Dr. M. E. Aubrey and Dr. T. Kagawa.

ALSO IMPORTANT

Charles J. Bullock succeeds to the office of Fellowship Treasurer as from 1st May. All moneys and accounts should be forwarded to him at 1, Cornwallis Avenue, Sidcup, S.E.9.

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